THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (PSALM 115: 1).

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RELIGION OF DAILY LIFE.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

"WE believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—we believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things" (Articles of Faith, No. 13).

In this brief statement the Latter-day Saints proclaim the practical character of their religion—a religion that embraces not alone definite conceptions of spiritual matters, and belief as to conditions in the hereafter, doctrines of original sin and the actuality of hell, but also and more particularly of present, current, every-day duties, in which self-respect, love for fellowmen, and devotion to God are the guiding principles.

Religion without personal morality, professions of godliness without charity, church membership without consistent conduct in common affairs of life are but as sounding brass and tinkling cymbals—noise without music, the words of prayers without the spirit.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1: 26, 27).

A good test of a man's religion is its utility. Religious profession used as a cloak—and that too often reserved for Sunday wear, hiding in part the shabby rags of sin—is but sacrilege. In any

attempt to analyze a religious system or creed it is pertinent to examine its results of the operation in the lives of its adherents. This is as simple and fair as to judge a tree by the quality of its substance and fruit. Altruism is an essential ingredient of a religion that is worth while.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I. John 4: 20, 21).

The Church of Jesus Christ of Latter-day Saints invites attention to its work of unselfish, practical, unremitting benevolence. In missionary service the Church has been active since the date of its organization; and this systematic labor, because of its extent and unique methods, has attracted attention and stimulated comment in practically all nations of the earth. Actuated by a genuine love for humanity and the desire to obey the Divine command respecting such, the Church sends out every year hundreds of missionaries to proclaim its message to the world. These devoted servants comprise men and women called from all vocations, who serve without salary or any other form of material remuneration. Furthermore, they pay their own way in traveling to their appointed fields of labor and while serving therein, except so far as they may receive assistance from those who become interested in their work.

A desire common to young Latter-day Saints is so to live that they shall be found worthy to be called into the service to spend a period of years, generally from two to four, as traveling ministers of the gospel of Christ. They offer their message without money or price, carrying it to the doors in city and country, distributing literature, inviting conversation, but never forcing themselves upon unwilling hearers. Who can consistently affirm that such faithful servants as these are insincere or devoid of that love for fellow-men without which genuine love of God is impossible?

The benevolence that manifests itself in material giving is impressed as a duty upon members of the Church, and while every one is taught to assist the needy by individual effort, a system of orderly contribution and distribution is maintained. In each ward and branch of the Church an organization of women known as the Relief Society is operative. Its particular function is that of caring for the needy and the afflicted, without exclusive distinction as to whether the subjects of their ministration are members of the Church or not. The Relief Society receives contributions of money, clothing, food, and other commodities, and distributes these as occasion requires, besides maintaining a system of visitation to the needy, giving aid in nursing, comfort in bereavement, and relief from distress in every way possible.

The Church teaches the efficacy of prudent fasting, moderate abstinence from food at stated times, as an accessory to prayer; and the first Sunday of each month is observed as a fast-day. On that day the people are invited to meet for special devotional service, and by common consent and custom they contribute at least the equivalent of the meals omitted through the fasting of the family. These offerings are received by the local officers, and are distributed under their direction to the worthy poor. If there be a surplus in any ward it is applied to the needs of other wards in which the proportion of dependent poor is greater.

By these and other methods, including the tithing system to be considered later, are the Latter-day Saints taught to give of their substance for worthy purposes, and in such a way as to avoid indiscriminate charity whereby perchance unworthy dependency would be fostered. We believe that the harmony of our prayers will become a discord if the cry of the deserving poor accompany our supplications to the throne of grace.

A TRIP UP THE CANYON.

We have just returned from a trip up the canyon, and I thought my brothers and sisters across the water would like to hear of it. I do not forget you, saints of God in the Old Country, and my heart goes out to you in deepest sympathy in the great sorrow through which you are passing, and so, to give you a few pleasant thoughts, I sit down and write.

You must know the canyon is a passage way through the mountains. For miles and miles the mountains are practically inaccessible, then a river succeeds in winding its way in and out, and by the side of the river, following its winding course, runs a road. The Ogden Canyon road is wide enough to admit of two motor cars or conveyances passing each other, and a single-line car track. Foot passengers dodge the motor cars. The roadway ends abruptly at the river bank, and it is not unusual for a motor car to drop into the river. On either side, the mountain peaks tower high towards the sky. A ride through the canyon is something not soon to be forgotten.

Here you see a spring, there a mighty torrent of water tumbling down the rocks from dizzy heights; here the river lends new beauty to the scene, there again towering forests of trees hide the rocks beneath, or flower-laden trees make you inhale a deeper breath and give vent to an ecstatic "Oh!" of delight. Here and there mountains recede, and a stretch of land covered with trees and undergrowth asserts its right to a place in the universe. These stretches of land have been cleared and made habitable, homes and tents have been reared and these constitute the summer residences of the more fortunate dwellers of Ogden. In plain

English, when the temperature in the valley gets so high that you begin to wonder if the "unmentionable place" can be hotter, those blessed with the mighty dollar "fold their tents," like the Arab, and as silently steal away to the cool retreat of the canyon and dwell in the shade of the trees and mountains until the changing leaf warns them that the winter is on its way, and therefore the valley once more is more desirable and most certainly safer. That you may judge why I say the valleys are safer in the winter, I will tell you a little incident.

As we rode along we came to what had once been a home, made like so many of the homes here, of wood. That one-time home was now nothing but a bundle of splinters, with the roof, a shapeless mass, laid on the pile. Away up the mountain side were stumps of what last summer were magnificent trees. "Hello!" you say, "What's to do here?" "Oh! that!! why! that is the result of a snow-slide." This is where you say, "Well, thank the Lord I was not in its line of action." A snow-slide is caused by a mass of snow on the top of the mountain becoming loose and slipping down the mountain side where it carries all before it. The house was owned by the Governor of Utah, so I suppose he can afford to build another, and, anyway, he has another one up there, a beauty, built of stones.

We went to stay with some Nottingham saints who have their own home in the city and who rent a camp for the summer months. Now, you must not conjure up thoughts of a rough and ready life, with a kind of Indian wigwam and a camp fire at night, with beds on the floor and all manner of wild things wandering around. Oh, no! We asked to be set down at Read's Camp, and seven miles up the canyon the conductor informed us we had reached our destination. We alighted, to find ourselves beside an enclosure containing about a dozen "tents." These tents consist of wood part way up the sides, canvas the other part, and a sloping canvas roof. We had no difficulty in locating our particular tent, as one of our friends was on the watch and came forward with words of greeting. This is what met our eyes: Tall, slender trees giving glorious shade to the hammocks slung beneath them, promising rest and repose to those so inclined; bright carpets laid here and there; tables on which stood gorgeous wild mountain flowers. Chinese lanterns enclosing electric globes added a pleasing touch of color to this miniature "fairy-land." We were first introduced to the bed-room tent. Here we found two beds with spotless white coverings, a gay carpet on the floor, a dressing table, and a large trunk. Wearing apparel was hung on nails round the tent. One corner was screened off with curtains. This, upon investigation, proved to be the "bath-room." Proceeding to the "window" (made of mosquito netting) we found that an exit that way would land one right into the cold depths of the river, for the tents were right at the water's edge.

From the bed-room tent we passed to the "kitchen." Here we found an oil-stove for cooking, and a coal-stove for cold nights and mornings. A cupboard made from a packing case held the crockery, pots and pans, etc. Of course, there was a place for everything, and everything had to be kept religiously in place. The kitchen held a table for general use. It also contained what was a couch by day, but a double-bed by night.

The "dining-room" was outside, where a table was stationed under an awning; in fact, the insides of the tents saw very little of us, and at night the bed-room door stood open, to the satisfaction of the night-moth. If you are a lover of spiders, ants, and various other insects too numerous to mention, life in the canyon is one long dream. If these creatures are not exactly to your liking, your dreams are destined to be sometimes disturbed.

I cannot tell you of all we did, so I will just give an account of one day. We decided in the morning that we would go for a picnic, and as I was called upon to help prepare the lunch, I rolled out of the hammock where I was lazily lying crocheting, and got busy. That lunch took some preparing, and I was going at my usual snail's gallop when someone called to me to "get a move on," as the car was due in ten minutes. "Well, say, folks, how on earth can I finish this, do up my hair, change my frock and get ready in ten minutes?" "That frock you have on will do for a picnic; pull your apron off, and bundle up your hair and we'll pack the basket." So I did more in that ten minutes than I had ever accomplished in any other time of my stay up there, and surely enough I was ready, but—stay—the basket was not, so I had the satisfaction of reminding the folks it was the basket packers and not the lunch packers who caused us to miss that car. "It is too bad missing that car," somebody growled; they said somebody had been in a hammock all morning doing nothing. "Oh! keep smiling!" I rejoined. Who says we missed it? I want to tell you I am all ready and waiting and have forty-five minutes to spare. I missed nothing; that car just simply went without us. Well, we certainly caught the next and went by it about four miles up the canyon; then we alighted and went farther into the heart of the mountains, where we found a nice, shady spot, and sat down to lunch. The only mishap, of course, happened to my bottle of ginger beer, which emptied itself on to the thirsty earth instead of the thirsty throat of the rightful owner. However, we had a supply of bottled peaches with us, so this made up the deficiency.

After lunch we lay down and had a sleep till the flies became more persistent than polite, so we decided to go climbing—at least, two of us did, for by the time I had awakened from my slumbers the remainder of the party had vanished. However, we two made an attempt at climbing, and though an expert would have smiled and called the attempt a failure, we were perfectly satisfied with our

efforts, since it brought to our eyes the loveliest view we encountered during the whole trip. We gathered a quantity of wild berries, which we ate, and then turned our steps "camp-wards" to be in time for the evening meal. Arrived in camp, the cool river called to us, and so we donned bathing-suits and went for a plunge, and in its cool depths we left our dust and tiredness, emerging a little later in fresh raiment and with a keen appetite for supper. When I started on that picnic I was clothed in white from head to foot. When I returned, well—draw the curtain.

Close to "our camp" is the Hermitage, the canyon pleasure resort, and as it was "coons' day" someone made the suggestion we go and watch the niggers dance, an accomplishment in which they were most certainly proficient. In order that the darkies might have the best possible time, and plenty of room, white people were charged two shillings each to enter the dance hall. Needless to say we availed ourselves of the privilege of staying outside and watching proceedings, seated on a form perched on a table. The dance-hall has a roof, but the sides are open. I do not know which enjoyed things most—the darkies dancing or the white folks looking on. One felt a little sad as one contemplated the dark race, for some of those present had really beautiful faces, and a lady, a non-"Mormon," said it was always a mystery to her why these people were dark. Of course, that opened up a gospel conversation and gave opportunity for showing the effect of our pre-existent state upon this life. The lady was astounded; and when I said the darkies, heathen though they be, come forth in the morning of the first resurrection, she turned to me asking for the source of my information. "You are a non-"Mormon?" "Yes." "Well, the 'Mormon' prophet, Joseph Smith, gave the knowledge to the world, and it is found in the Doctrine and Covenants and Pearl of Great Price." "Can I buy the books?" "Most certainly." "I have a book of Mormon," she said, "I must get these others."

Well, if those coons have dark skins, some of them have white souls, that I do know.

I will tell you of one more little incident, and then I will have occupied all the space allowed me. One morning my sister and another of the girls went mountain-climbing, and took the camera with them. My sister was wearing a new hat. They climbed to a great height and, coming to some water, decided to take a picture. Everything went beautifully till a mountain breeze sprang up, when, without even saying good-bye, that hat arose on the wings of the wind and converted itself into a sailing boat. When they reached camp "Weary Willie" carried the camera minus that picture, while "Tired Tim" gingerly held the poor, half-drowned hat. Moral—follow the prevailing fashion and wear elastic under your chin, or wear old clothes in the canyon.

Ogden, Utah. MOLLIE HIGGINSON.

IN THE AIR RAID AREAS.

President James Gunn McKay, referring to the latest air raid, of which the daily papers have given accounts, describes the sights as weird and uncanny, bombs dropping from, nobody seemed to know where. Headquarters were crowded as usual. President McKay writes:

"We soon were singing, and I spoke for half an hour. By and by the other elders came and the evening, or night, was spent profitably.

"The only one who suffered through the air raid was Brother George F. Long. His house was demolished. The roof was blown off, the ceiling fell down, and the windows were shattered. He was seated by the fire and was cut under the eye, not seriously, by a piece of flying glass. His granddaughter, who was staying with him, was also cut on the cheek, but the rest of the family came out of the wreck unhurt. Some on either side of them, and across the street, were killed. They believe they received special protection, despite what came to them, in the fact that they were spared while others were killed, or maimed for life. Brother Long said to me: 'Brother McKay, it pays to serve God. I have always paid my tithing and kept the Word of Wisdom, and these are commandments with promises. I shall never be killed by bombs.'

"I invited Brother Long to bring his family to us but the good saints where he lived would not hear of it. They were anxious to show Brother and Sister Long that they were among friends, and could depend on that fellowship in adversity. We are thankful that Brother Long and family were spared, and we also say, 'God bless our kind-hearted Latter-day Saints,' for we are proud of them and feel pleased and honored that we are considered worthy to stand with them amid dangers and destruction."

DIED ON THE FIELD.

Elder William D. McAlister, in a letter dated Sunderland, October 22nd, 1917, reports the death of Brother William Burns, of the Carlisle branch (Newcastle conference). He was serving his country when he fell, mortally wounded, on the field of battle, on the morning of October 13th, 1917. He died on the evening of the same day. Brother Burns was baptized October 23rd, 1913, by Elder J. C. Lindsay, and was ordained to the office of a Priest May 3rd, 1915, by Elder D. E. Roberts. He died a true and faithful Latter-day Saint, and was beloved by all who knew him.

It is vain to try and do good if we are not good. To be good is to be like Christ.—T. T. Lynch.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 8. 1917.

EDITORIAL.

AS IT LOOKS TO A TURKISH EDITOR.

A VERY humorous literary freak comes from Constantinople, that center of grave, stately Orientalism. in the form of a paragraph in a newspaper called the *Ikdam*. The subjoined translation is from the *Literary Digest* of September 29th, this year:

"The four Central Powers represent constitutional government, while their enemies are autocracies. America has now entered this list of states. There is no injustice which America has not practised in the Philippines. The Christian Mormons, simply because they have not abandoned polygamy, have suffered bitter oppression. The thirteen millions of American colored people have suffered every indignity at the hands of the whites. Every day they are burned by lynch law, a tin of petroleum being first poured over them * * * And yet the Americans claim that they are fighting—although they haven't begun to fight yet—for principle!"

The editor of the *Ikdam* has certainly given a most grotesque representation of truth, all the more funny because not intended to be humorous. Fancy Great Britain and France being represented as autocracies! And fancy the finger of scorn being pointed at the United States by anybody in Constantinople, the headquarters of a government at the behest of which Armenians have been massacred by the hundreds of thousands!

The enlightened editor of the *Ikdam* can, perhaps, not be expected to know that those to whom he refers as victims of American oppression are amongst the most loyal and staunch citizens of the government of the great Republic. That is true of the civilized Filipinos; and also of the colored race in the United States, generally speaking. For they all know that the government is their best friend.

With regard to the "Mormons," we can also truly say that there is no class of citizens more devoted to the United States government than they are. It is a long time since the Latter-day Saints had any serious trouble in the United States. In the years previous to the exodus from Nauvoo in 1846, they were persecuted by mobs, but not by the government. During the trying trek to the West, the "Mormon" leaders were appealed to by the government to raise a "Mormon Battalion" against Mexico. The government trusted the "Mormons," and were not disappointed. The government made Brigham Young the first governor of Utah.

Since then, Congress has made laws aimed against certain social conditions there. The Latter-day Saints resisted those laws with the constitutional means at the disposal of American citizens, because they believed that those enactments were unconstitutional. But when the Supreme Court declared that they were constitutional, the controversy was ended. And that was a quarter of a century ago. After that time the government has "oppressed" the people in Utah by giving them statehood, which means self-government in all local affairs. It has "oppressed" them by accepting their representatives in the legislative assemblies of the nation, as they have been given a place in the councils of the great political parties. One of the big battleships of the country has been named "Utah," and now a prominent citizen of the State, and a member of the Church, has been appointed to an important position in Washington, that of Assistant Secretary of the Treasury. That is how the government is making the "Mormons" suffer "bitter oppression." It will be readily admitted that we can stand a great deal of that kind of "oppression."

However, we do not blame the Constantinople editor particularly for his ignorance about these matters. After all, he merely accepts the adverse reports published by others who ought to know better, because they have the facilties for obtaining the information. There are people right here, in the big cities of enlightened England, Scotland, Ireland, and even the United States, whose ideas of "Mormonism" and the "Mormons" are as far from the truth as the east is from the west. That has been shown in contributions to British newspapers, within the last few months, by writers who would be highly insulted by a charge of ignorance. It has been shown in so-called novels and short stories of the penny-dreadful class, and in film pictures of the clumsiest kind imaginable. It is difficult to decide whether the authors and producers of such "stuff" are more to be pitied than the public that accept it as truth and pay for it. It is certain that there is no necessity for anybody in this part of the world to be ignorant of what "Mormonism" is, what it teaches, and what its aims are. The literature of the Church is available. The elders of the Church are still traveling from place to place with the simple message of life and salvation. And we can say, as was said of the Revelations given through John: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1: 3).

J. M. S.

WHAT is a gentleman? I'll tell you: a gentleman is one who keeps his promises made to those who cannot enforce them.—HUBBARD.

ITEMS OF INTEREST FROM THE MISSION FIELD.

FROM the Netherlands mission, President John A. Butterworth writes: "Our conference of the first instant (Rotterdam) was a delightful one. There were about 350 present in the morning; 205 in the afternoon; and 600 in the evening session, many of whom were strangers. One of the elders remarked at the close of the conference, 'My! but I am glad that I am here' * * * I think that is pretty well the sentiment of the mission."

In a letter received from President Nicholas G. Smith of the South African mission, the following paragraph appears: "Enclosed you will find the report for the month of August. I am happy to say it is somewhat better than was that for July, and I feel that I can say that September will show a much greater improvement. The rainy season is almost over now, and we shall have days when we can put in most of the time tracting. We are all well and happy."

President Andrew P. Anderson of the Swedish mission, under date of August 31st, 1917, writes as follows: "We are enclosing the report for August, which will show that the brethren put in considerably more time tracting than they have done for months. * * * The past month we reached an average of forty-one hours, and my advice to the brethren has been to try to reach the fifty mark, which we hope will be the case on our next report. The committee (local brethren and sisters) have not done quite so well during the past month as I would like them to do. * * * We hope that they also will do better this month. We have nearly doubled the number of baptisms, and after we made up the report we baptized six persons here in Stockholm and two in Göteborg, and two others have applied for baptism next Sunday. Our meetings are pretty well attended, and many strangers visit us, especially on Sunday nights. Many of them stay after the meeting and ask questions in regard to our religion, while some express a satisfaction with our belief and teachings. I feel that a great work could be done if we had a good number of experienced missionaries who could speak the language and hold meetings, but we have to be patient, believing, as we do, that the purposes of the Lord will be fulfilled in His own due time."

President Angus J. Cannon, of the Swiss mission, writes, under date of September 24th, 1917: "I am enclosing to you a short report of conditions in this mission for the month of August. I hope it will be satisfactory to you, as showing what we are doing in this part of the Lord's vineyard. There were six fewer baptisms in August than in July, but there were 12,709 more tracts reported

distributed, and 1,837 more gospel conversations reported in August than in July, so we feel that we are, in our weak way, doing some good. The crying need in this mission is for more elders. May the time soon come when there will be hundreds of them in this mission! The saints start the work, but it needs a following up." The report referred to above shows fifty-nine baptisms. By local missionaries, 26,413 tracts were distributed; and 2,760 gospel conversations held."

Extract from a letter received from President Hans J. Christiansen, of the Scandinavian mission, dated August 2nd, 1917:

"I have just returned from a trip to Norway, where I spent three weeks in visiting the three conferences and some of the branches in that land, and hope that I have done some good amongst the people in the far-off north. We have some very devoted saints in that part of the mission, and the Lord has been mindful of them, and has blessed them in a temporal as well as in a spiritual way. Although the saints in some places are left to themselves, without elders from Zion to lead them, they are faithful and do their duties in a praiseworthy manner."

FARSIGHTEDNESS.

THE missionary system of the Church has been criticised by some who have disclaimed any feelings of hostility toward the Latter-day Saints.

When a young man belonging to the Church has attained a suitable age and possesses the necessary qualifications, he is invited to enlist in the missionary service. Acceptance of the invitation requires his departure from home and his journey to a distant place. He must sever the close domestic ties that have united him to loving parents and congenial brothers and sisters. For the labor which he is about to perform he will receive no salary. He himself must defray his expenses, or he must obtain financial assistance from the friends left behind. The Church is not under obligation to help him.

While in the mission-field, he will be expected to distribute tracts relating to religious subjects, and to engage in conversations upon theological questions. He has been sent to diffuse among men a knowledge of the doctrines of the Church. He has gone primarily to impart information, not to receive instruction; to teach, rather than to learn from others.

When the missionary has returned home, has he gained or lost by reason of his absence? The well-intentioned critics have said that he has acted unwisely, he has shown a lack of foresight, he has ignored opportunities. If, they assert, he had remained at home, he could have obtained employment by means of which he

might have earned a considerable sum of money. He would then be able to secure whatever he might need for his comfort and his personal adornment, and would possess a financial defense against possible misfortune in coming years. He might have laid, firmly and deeply, the foundations of a successful business career. He could have gone to an institution of learning, where the defects in his educational equipment would have been remedied, and where his earning capacity would have been enhanced.

The young man, his missionary service completed, sits once again beneath his father's roof. He feels grateful that he has been spared to return to the family hearth. However, he realizes that he is deeply in debt because he has been spending money but has earned none. He must return to the moderately-paying occupation which he left, perhaps more than two years previously. His activities in the meantime have not been such as would fit him for a higher station in the competitive world. Has he been unwise, or short-sighted, or neglectful when the hand of fortune knocked?

The arguments of the critics are based upon an outlook limited by the horizon which seems to separate worldly things from what lies beyond. Such men advocate the notion that each one should build up himself and think little of others. They regard only the immediate future and do not contemplate the distant eternities. Their range of vision is short.

The young man, in deciding to engage for a time in preaching the gospel of Christ, showed that he was wise, clear-visioned, and appreciative of opportunites. By laboring for the Redeemer's cause he was daily amassing imperishable riches, accumulating a reserve of wealth to be his in the realm beyond the grave. He was bringing joy to his soul, and adding luster to his character. He was a student in God's school, acquiring an education that would fit him for a distinguished career in the hereafter.

It was he who had been far-sighted; it was the critics whose view had been cramped and dimmed. Their hearts had been set on earthly affairs; his thoughts had been directed toward heavenly things. Those men had been fascinated by gold, by mercantile prosperity, by the learning found within college walls; he had been thrilled by nuggets of divine wisdom, by the grandeur of God's creations, by the infinitude of man's future.

The missionary had sacrificed objects of temporary worth, but had gained something of unending value. He had possessed the gift of farsightedness.

Liverpool. J. E. C.

THERE is no playing fast and loose with the truth, in any game, without growing the worse for it.—DICKENS.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham conference was held at 20 Carrington Street, Nottingham, Sunday, October 28th, 1917. Mission President George F. Richards, President Francis M. Skinner, of the Norwich conference, and the elders of the Nottingham conference were present.

The morning session commenced by singing, "Thanks for the Sabbath school." Prayer by Brother Frank Sims. Continued by singing the Sacrament song, "Jesus, once of humble birth." The Sacrament gem was led by Sister Eva Charles, of the Leicester branch. The Sacrament was administered by Brothers Samuel Pears and G. W. Thompson. The concert recitation was led by Sister Eva Charles. A very interesting and well arranged program was rendered by the following branches: Hucknall, Eastwood, Nottingham, and Derby. Much credit is due to those who had these exercises in charge.

President George F. Richards expressed the pleasure he experienced in again meeting with the saints of the Nottingham conference, and said that the Spirit of the Lord had been manifested in the exercises so beautifully rendered by the children. He had been deeply touched, and moved to tears of joy, as was the Savior when He blessed and wept over the little children, of which an account is given in III. Nephi, seventeenth chapter. We should try to be as innocent of all wrong-doing as are these little children, for of such is the kingdom of heaven. The Savior has said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The afternoon session commenced by singing, "Come, come, ye saints." Prayer was offered by Sister Elizabeth Bradley. Continued by singing, "Now let us rejoice."

Elder Walton E. Bodily was the first speaker. He showed the necessity of the Scripture being interpreted by the Spirit of the Lord, and that no private interpretation should be placed thereon. He also bore his testimony and said that we should learn to be obedient to the principles of the gospel.

A sacred solo was then beautifully rendered by Mrs. Evelyn Bailey.

President Francis M. Skinner, of the Norwich conference, expressed his appreciation at meeting with the saints and friends of the Nottingham conference. He reported the conditions in his conference to be very favorable. He stated that the thing that should be most desired was the salvation of the soul, and the only way we can ever obtain this great blessing is through working in the cause of truth and being obedient to all the principles and ordinances of the gospel.

A duet, entitled, "Abide with me," was then very pleasingly rendered by Sister Connie Lovett and Emma Stevens.

President George F. Richards said if we desire salvation at the hands of the Lord, we must try to please Him. To do this we must keep ourselves unspotted from the sins of the world, and be actively engaged in His work, thus aiding Him in the salvation of souls. If we do not these things, therein is the evidence that ours is a dead faith. It requires a living faith to enable us to meet all the requirements and make the sacrifices which the gospel entails; and if we have the living faith these things we will cheerfully do. It is this kind of faith that saves people. It is seen in the Church to-day. The call of authority to go upon missions for an indefinite period is promptly answered by members of the Church. Tithing is paid by members of the Church with scrupulous exactness for the same reason. The Word of Wisdom is observed by thousands of men and women; which means that they abstain from the use of tobacco and all intoxicating and strong drinks. These and many other requirements are observed by the Latter-day Saints because of their faith—which is a living faith—and by the practice of these principles they will obtain salvation.

After singing, "We thank Thee, O God, for a Prophet," the benediction was offered by Elder Leroy S. Dickson.

The evening session commenced by singing, "Israel, Israel, God is calling." Prayer by Brother Wilford Bradley. "The Spirit of God like a fire is burning," was sung, and then the general and local authorities were unanimously sustained. By special request the Hucknall branch repeated, in part, the morning exercise.

Elder Leroy S. Dickson then spoke on the two contending powers that exist in the world, and showed how the Spirit of the Redeemer was trying to uplift mankind to higher and nobler lives, and how the satanic power, which seemed to have full sway at present, was struggling to lead the human family into destruction. He also bore his testimony to the divinity of the Prophet Joseph Smith's mission.

President George F. Richards said that, at the close of the afternoon meeting a gentleman, who had been in attendance, remarked to him that he did not see that our religion is much different from that of other people. President Richards then said that if the religion we have to offer is not more scriptural, more reasonable, and more desirable than the man-made religions of to-day, we cannot hope to make converts. He proceeded to show by the consideration of various principles of the gospel that what we claim in these respects is true, and that there is a wide difference between the doctrines and ordinances received and taught by the Latter-day Saints, and those of other religious bodies. The Latter-day Saints not only teach correct doctrines and administer correct and necessary ordinances for man's salvation, but they do both by divine authority, and receive inspiration and revelation to guide them therein. "Mormonism," said the speaker, is working a wonderful reformation in the religious world.

Singing, "How firm a foundation." Prayer was offered by Elder Walton E. Bodily.

During the evening session a baritone solo was rendered by Elder Leroy S. Dickson.

On Saturday, October 27th, 1917, a successful lady missionary and Priesthood meeting was held at the same place, when pleasing reports were presented. Very valuable instructions were given by President George F. Richards.

After the Priesthood meeting a program was given, including a sketch, that was ably staged and given by the Nottingham branch.

LEROY S. DICKSON, Clerk of Conference.

A MESSAGE FROM PALESTINE.

BROTHER SIDNEY HALL sends these lines of testimony and expression of gratitude to God for His goodness and mercy. The letter is dated "Somewhere in Palestine," August 17th, 1917:

"It is a pleasure for me to send you my testimony, and express my feelings towards the Church, which I know to be the true Church of our Lord and Savior, Jesus Christ. And I thank Him day and night for showing me the way which leads to eternal life and joy, and I am sincerely praying to Him to bless and be with each and every one of His children; to be in their midst while the services are on; to show others the light, and to strenghten the Church day by day. I know that He will do this, and bless you, and be with you as He has been with me. I am just longing for the time to come when I shall be back with the saints again, and bear my testimony in the midst of His people."

DIED OF HIS WOUNDS.

ELDER STEPHEN H. WINTER reports that Brother John Jones, of Abergwynfi, South Wales, died in a hospital in France of many wounds received on the battlefield. He was born at Whiteheath, Staffordshire, April 6th, 1898; was baptized and confirmed May 6th, 1906, at Dudley, by Avern R. Poulton. He died October 10th, 1917. His parents' names are William Jones and Harriett Feadius Jones, who live at Abergwynfi. This is the second son they have lost in the war.

FROM THE MISSION FIELD.

Successful Concert.—On Thursday evening, October 25th, 1917, a special concert was held at "Deseret," 152 High Road, London, N., 15. There were over two hundred present. A splendid program was rendered. Those participating were mostly our friends. President James G. McKay spoke for a short time upon the work being

accomplished by the Relief societies and the Mutual Improvement associations.

An Anniversary.—On Sunday evening, October 14th, 1917, the South Shields branch, Newcastle conference, held a meeting for the observance of the first anniversary of the organization of the branch and Sunday school, with local brethren and sisters as officers. Members of the Sunday school rendered appropriate parts. Reports were made of the good condition of the school by Superintendent J. G. Foster, and President George H. Mill made suitable remarks concerning branch work.

For the Red Cross.—The Relief Society of the Saltley branch (Birmingham conference), gave a grand concert, on Saturday, October 13th, 1917, in the Handsworth chapel, in aid of the Red Cross society. A troupe known as the "Black and White Entertainers," were engaged. Sweets and refreshments were sold by the sisters during the intermissions. Two hundred and seventy people were present. Tracts and pamphlets were distribnted by the brethren. As a result of the concert, £6 8s. 6d. was given to the Red Cross Society, for which the Relief Society will receive materials which they will sew for the soldiers and sailors, says A. Dale Evans, conference clerk.

Baptisms.—President James Gunn McKay reports that on Sunday, October 21st, 1917, a baptismal service was held at Portsmouth (London conference), when one soul was added to the fold. Local Elder William A. Carroll performed both the baptism and confirmation.

On Tuesday, October 23rd, 1917, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N., 15 (London conference), when another soul was baptized, Elder William J. Loosle officiating. The new member was confirmed immediately afterwards by President James Gunn McKay.

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